

# Comparative Analysis of Russian, Georgian and Turkish Phraseological Units

Gulnara DIASAMIDZE\*

Khatuna TABATADZE\*\*

## Abstract

In the language of every nation, there are apt expressions that convey the national flavor of the language; they constitute a set of judgments about the life of the people, a system of precise characteristics, observations, and generalizations made by people. Centuries-old human experience, enshrined in works of art and folk wisdom, did not leave any problem without attention, including the problem of human interaction. Along with words, phraseological units are widely used in communication, making speech more diverse and rich.

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\* Associate Prof. Dr., International Black Sea University, Tbilisi, Georgia. E-mail: [gulnara\\_diasamidze50@yahoo.com](mailto:gulnara_diasamidze50@yahoo.com); [gdiasamidze@ibsu.edu.ge](mailto:gdiasamidze@ibsu.edu.ge)

\*\* Associate Prof. Dr. Georgian Technical University; International Black Sea University, Tbilisi, Georgia. E-mail: [ktabatadze@ibsu.edu.ge](mailto:ktabatadze@ibsu.edu.ge)

## Introduction

Recently, linguistics has paid attention to the emotional area. Emotions are an important component that accompanies human activity. With the help of emotions, we express our attitude to the world around us, to the people with whom we communicate, and to the subject of the message. Emotionality is expressed at all levels of the language by word-building, syntactic, and lexical means, including phraseology.

In recent decades, the problems of the comparative method have often become the subject of linguistic research. Comparative phraseology, as a linguistic discipline, is one of the young trends in linguistics. Comparative analysis of phraseological systems of unrelated languages, such as Russian, Georgian and Turkish, is of considerable interest because such phraseological units accumulate and reflect the facts and phenomena of the culture of the people of a native speaker of a particular language, the peculiarities of the worldview, folk culture and mentality of linguistic communities are preserved. In phraseological units, the originality of the way of life, life, history, and culture of the people is clearly manifested. They record, store, and transmit information about the achieved level of development of the material spiritual culture of the people and about their life in the past and present, about the development of society in general. Phraseological units are the most important part of the language pictures of the people's world. The phraseological units we study describe a person in all his manifestations, with his feelings and states, thoughts, actions, and emotions, with features of appearance and character.

In the language of every nation, there are apt expressions that convey the national flavor of the language; they constitute a set of judgments about the life of the people, a system of precise characteristics, observations, and generalizations made by people. Centuries-old human experience, enshrined in works of art and folk wisdom, did not leave any problem without attention, including the

problem of human interaction. Phraseological units and proverbs, in particular, are rarely calm. They, like the people who created them, get angry, sad, laugh, cry, groan, moan, scream, frightened, and teach as many feelings as there are among the people. It is an encyclopedia of human virtues and vices.

## Research Methodology

The emotional coloring of phraseological units has positive connotations (jack of all trades; golden hands; a healthy person; a walking encyclopedia - a knowledgeable person, an erudite); negative shades (like a dog in the hay; sit on two chairs; you can't interrogate snow in winter; white crow - a person different from others; skin and bones - a very thin person).

In Russian, the names of animals are widely used for evaluative characteristics of people. This meaning of the corresponding words acts as an emotional component of their meaning. The words have an emotional meaning: wolf, otter, cow, bear, dog, etc. The word goat is given in phraseological units: scapegoat, let the goat into the garden, and like milk from goats. These words are used in language with emotional overtones.

By a phraseological unit, we mean a stable and reproducible separate unit of a language, endowed with a holistic meaning and combined with other words according to certain rules. Along with words, phraseological units are widely used in communication, making speech more diverse and rich.

The relevance of the study is a comparative study of the phraseology of unrelated languages, because it allows, reveals the characteristic features of a particular language, their typological similarities, and differences in terms of content and expression.

In this article, the research material is a comparative analysis of Russian, Georgian, and Turkish phraseological single-nominating emotions. Phraseology gives the speech a special

expression and national flavor. Emotive phraseological units are positive, neutral, negative, definite, and indefinite emotions. Certain emotions nominate a specific emotion, while indefinite ones nominate an emotive attitude to the denotation without specifying the emotion itself, which the context can fill.

## Results of Analysis

The national specificity of phraseological units is most clearly revealed when comparing different languages. It is determined in the natural and cultural realities that are characteristic of the life of a given people and do not exist in the life of another when words are presented differently in the phraseology of different languages. The cultural specificity of phraseological units is determined by its correlation with an element of the material or spiritual culture of a given society, its history, beliefs, and customs.

Each phraseological unit has its own topic. They are devoted to the theme of harmony, and cohesion of people in work, in an effort to achieve common goals.

The problem of consent - violence takes place in phraseology. This indicates the importance of the problem in everyday life. Not phraseological units that reflect the usual disagreements to a quarrel: inflame the atmosphere; lead a cat and dog life; a cat ran between them. The content of phraseological units allows native speakers to use phraseological units not only to convey thoughts but also to express an emotional attitude to the subject of thought. For example, a shot sparrow characterizes the qualities of a person as eccentricity, calmness, and experience, and at the same time, the attitude towards him is playful, contemptuous, or ironic. This comparison is also given in the Georgian language.

Bright emotional coloration, the shades of which are extremely diverse, is characteristic of colloquial phraseological units. For example: Надувать (надуть) губы (Pout (puff out) lips.). Dudagmu sarkitmak, suratin asmak. Меня обидели его слова. Он заметил это: Ты что губы надул? (Горький) (I was offended by his words. He

noticed this: Are you pouting your lips?) Sözləri beni incitmişti. Bunu farkettili. Neden suratini astin? In Georgian reality, an offended, upset person is said to have hung his nose. By the way, this phraseological unit is also used in Russian reality.

It is difficult for people to be neutral about the events taking place around them. This can also apply to sports. Since emotions are divided into two classes - positive and negative, their designations in the language can be reduced to positive-emotive and negative-emotive.

Examples of phraseological units expressing positive emotions: take first place; move forward; demonstrate abilities, and knowledge; rescued at the last minute by outside interference.

Examples of phraseological units expressing negative emotions: end badly; get into trouble; sip grief; hurt yourself (kick the ball into your own goal).

Let us give examples of phraseological units that nominate emotions.

*Similarity of characters (in a bad or in a good way):* Груша с грушевого дерева недалеко падает (тур.). A pear falls not far from a pear tree (Tur.). Яблоко от яблони далеко не упадет (рус.). An apple will not fall far from an apple tree (Rus.). ჰვობი ჰვარზე ბჭობს (Geo.) (A child is similar to its parents).

*Exaggeration:* Делать из блохи верблюда (тур.). Making a camel out of a flea (Tur.). Делать из мухи слона (рус.). Making an elephant out of a fly (Russian). Два дела сразу: Два арбуза под мышкой не уместаются (тур.) Two things at once: Two watermelons do not fit under the arm (Tur.) За двумя зайцами погонишься, ни одного не поймаешь (рус.). You will chase two hares, you will not catch one (Russian). Кто за двумя зайцами погонится, ни одного не поймают (груз.). He who chases two hares will not catch even one (Geo.).

Like a kite (to fly in, pounce on someone like a kite). At the very last moment, he knocked the ball away from the defender. Quite unexpectedly, a kite swooped in. This comparison is similar to Russian and Georgian phraseology. Like a horse (work like a draft horse). He wrote his dissertation

in just two years. Therefore, he worked like a draft horse. In Georgian phraseology, a person works like a donkey.

A person's behavior in a certain situation is determined by his life experience. From century to century, every nation accumulates that life experience that people consider useful to pass on to new generations. Thus, brief oral aphorisms of the proverb and well-aimed figurative speech characteristics and expressions of the saying came into popular use. Proverbs and sayings have always attracted people. This living, "walking" folk wisdom is collected and studied. The linguist sees proverbs and sayings as the most valuable material for studying the nature and laws of human speech, its history, and the change in lexical meanings, and grammatical forms in it. They are smart, smart, color speech; they are an integral part of everyday life.

Proverbs are generalized thoughts of the people, expressed in a brief poetic form and possessing the independence of a complete and complete judgment. A proverb is always categorical in its affirmation and denial. It does not argue, does not refute - it establishes. The people themselves determined the value and beauty of proverbs, which people carried through the centuries as something necessary in work, in communication with relatives, and friends, and in the fight against enemies. The authority of the folk proverb has always been great.

Countless proverbs make fun of lazy people, couch potatoes, pretenders, stupid jealous people, gullible talkers, slanderers and sycophants, losers, and selfish people. Proverbs condemn deceit, ingenuity, haste, recklessness, self-confidence, cowardice, stinginess, and gluttony - it seems that there is no such even the most insignificant flaw or hidden vice that would not be noted and stigmatized in folk proverbs. The humor of the proverbs is infinitely subtle, and the insight is amazing. Very early, practical folk thought established for itself the difference in the essence

of phenomena, despite the similarity of external signs: "Not every tall tree is a cypress" (Turkish); "Not all that glitters is gold" (Russian).

Sayings differ sharply from proverbs. Sayings are widely and frequently used expressions and speech turns that figuratively define an object or phenomenon. For example, the action of a person who took a risk: "Either a camel or a camel driver (Turkish). It corresponds to the Russian proverbs: "Either pan or gone", "Head in the bushes or chest in crosses." The Turk will talk about a senseless act or an empty deed. "To carry water to the sea"; Russian - "Crush water in a mortar", and Georgians will say: "Crush water".

Here are a number of proverbs dedicated to the resolution of contradictions by means of force: "They fight more, but live more peacefully" (Turkish); "Lovely swear, only amuse" (Russian).

## Conclusion

Thus, phraseological units, reflected in proverbs and sayings, do not exist without language, outside of everyday human speech. Comprehending the speech of distant peoples, people learned wise oriental sayings, and adopted well-aimed expressions that beautifully speech. Most proverbs and sayings are permeated with positive emotions and their contact with the world gives a person joy and deep emotional excitement.

Phraseological units are determined by national specifics and are associated with the problem of translations. Because of the fact that the Russian and Turkish languages belong to typologically different unrelated languages, the phraseological units of these languages have significant differences in semantics and affect connotative components, i.e. emotiveness and expressiveness. The phraseological picture of the world of the Russian, Georgian, and Turkish peoples has both universal characteristics and pronounced specific features.

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